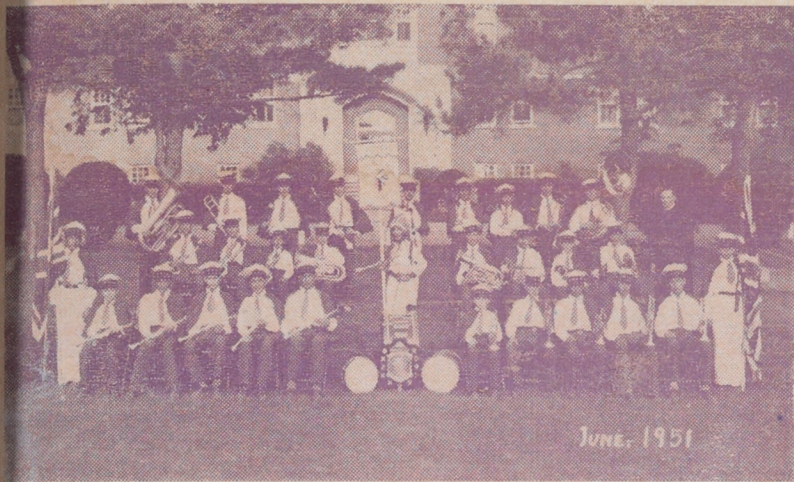


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Royal Assent Given New Indian Act



LEBRET INDIAN SCHOOL BAND

BACK ROW: J. C. Desnomie, Henry Bellegarde, Richard Poitras, Hugh Bitz, Des. Key, Art Obey, Ezery Bird, Thomas Desnomie, Eugene Courchesnes.

2nd ROW: Cliff. Goodwill, Andrew Yellowback, Glen Bellegrade, Alvin Cyr, Cliff. Tawiaka, Gordon John, Herbie Strongeagle, Gerry Anaquod, John Bellegrade.

1st ROW: Leonard Ironchild, Robert Desnomie, Kenneth Yuzicapi, Pat. Desnomie, Percy Mandy, Chas. Bellegrade, Guy Yuzicapi, J. Desnomie, Harvey Dermont, Billy Yuzicapi, Kenneth Goodwill, Noel Poitras.

Substantial Increase In Old-Age Pensions

OTTAWA.—Registration of all Canadians who are to receive old-age pensions began early in August. Indians will also have to register in order to receive, from January 1, 1952, their \$40.00 monthly old-age pension.

The application forms are available at all post offices and the Hon. P. Martin, Minister of Health, urges every one to register as early as possible so that there will be no delay in issuing the pension cheques.

Anyone, who is from 65 to 69 years inclusive, may receive the pension provided he has no other means of living; in practice, all the Indians, who are now receiving assistance, will automatically go on the old-age pension list.

The Indians, who are 70 years and over and who have registered, will begin to get their pension early in 1952. This substantial increase in Indians' old-age pension is expected to bring a great deal of comfort to all recipients.

GOVERNOR-GENERAL INDUCTED IN CHIEFTAIN'S ASSOCIATION

LETHBRIDGE, Alta.—Viscount Alexander, Governor-General of Canada, was admitted early in August to one of the most select of Alberta's Blood Indian societies: The Crazy Dog Society—an honor previously reserved for Blood braves. He was also inducted into the Kanai Chieftain's association as Chief Pit-O-To-Kon, which means Eagle Head. Lord Alexander will become the 35th member of that exclusive association which is dedicated to preserving tribal lore and aiding Blood youths in their education.

Approximately 2,000 Indians gathered near Stand Off, Alta., for the official induction ceremonies.

OTTAWA.—New legislation to help Canada's 136,000 Indians on the road to equality goes into force September 4, Citizenship Minister Harris announced recently.

The new Indian Act, first major overhaul of Indian legislation in 71 years, was passed at the last session of parliament.

Charges of the state, the Indians now will have greater powers over their own property and their own affairs, Mr. Harris said.

"The aim of the new act is to bring the Indians by progressive steps, into a position of social, political and economic equality with other Canadians," the minister added.

Some of the changes:

- Indian bands now can be authorized to have complete control over the spending of band and land revenue money.

- The right to vote in band council elections is extended to Indian women.

- Loans, previously restricted to the purchase of farming and fishing equipment and kindred needs, can now be granted for the purchase of motor cars, fencing materials, gas and oil, repairs and for the payment of wages.

- Special schools will be established in some cases for the instruction of Indian children living off reserves. In other cases, arrangements will be made to have Indian children trained in regular municipal schools.

Of major importance, said Mr. Harris, is that a new registration will be made of full-blooded Indians. Those of quarter-Indian blood or less will be barred from registering.

This prohibition will not be retroactive and affects only children born of marriages performed after the new act comes into effect.

Even these children, said Mr. Harris, will be allowed to remain on the reserve until they reach the age of 21.

FATHER CARLYLE, OF VANCOUVER, LEAVES CANADA

The zealous priest of the poor, so well-known in Vancouver for his devotedness to the poor of all creeds and races, having worked in Canada for 30 years, has left to return to England.

Father Carlyle was a missionary among the Indians of Kootenay and Okanagan. Recently he was chaplain to Oakalla prison and other institutions in Vancouver. His devotedness towards the Indian people and the help which he has extended to them in times of necessity, have won, in thousands of hearts, the great sympathy and sincere gratitude for Father Carlyle's wonderful work among the poor.

INDIAN VOTE TURNED DOWN

OTTAWA: — Proposal to give reserve Indians the right to vote in Dominion elections without asking them to sign waivers of exemption from taxation, was voted down 11 to 5 by the special committee of the Commons considering the new Indian Act Bill.

Because "the Indians were here first", they should be given this privilege, according to arguments presented by E. D. Fulton (P.C., Kamloops), and John Black (S.C., Lethbridge), but Hon. Walter Harris, minister of citizenship and immigration, pointed out this would give Indians "more than the white man has."

INDIAN NOVICE RECEIVES HABIT

ANAHAM, B.C., July 19—Most Rev. W. M. Duke, D.D., Archbishop of Vancouver, officiated at a ceremony in the convent of the Indian community of Mary Immaculate here when a new novice received the holy habit. The Archbishop also preached the sermon for the occasion. The community is directed by the Sisters of Christ the King.

141,300 IN CANADA

The Indian population of Canada has risen by more than 11,000 in the past 10 years, according to Major D. M. McKay, director of Indian affairs.

There are now 141,300 original Americans in Canada, Major McKay said. He was attending the seventh annual conference of Indian Homemakers' Clubs of Eastern Canada at Muncey, Ont.

THE INDIAN MISSIONARY RECORD

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NORTH OF 60

If a native Canadian—an Indian or an Eskimo—ever becomes prime minister of Canada, it may well be as a result of an experiment in self-government which is being started this year in the North West Territories.

September 17 is an important date for the people of the Territories. On that day they'll be permitted, for the first time, to elect some members of the Territorial Council. And some day, when at least the more populous portions of this huge area of a million and a half square miles are raised to provincial status, September 17 will be regarded as the beginning of the new province's period of gestation.

The people of the Territories will elect three members of the new eight-man Territorial Council—a governing body having powers and authority roughly equal to those of a provincial legislature. The other five members are appointed by the federal government, and by law the presiding officer is the deputy minister of resources and development. Thus the present Territorial commissioner is Major-Gen. H. A. Young.

The total population of the Territories is nearly 16,000, with Eskimos and Indians—all enfranchised—outnumbering the whites two to one. It is expected that both native races will put forward candidates on election day — giving rise to speculation that in time this new training school in democratic government may produce a native statesman with the qualities of prime ministership.—(Montreal Standard).

FATHER CARLYLE

I intended to write so much about Father Carlyle leaving us to go back to England, but somehow the words won't come; they seem to be locked deep down inside mixed up with an empty feeling of loss.

My friend and confidant for many years has gone. When sorrow and trouble were too heavy to carry alone, he shared it and somehow lifted the heavy load from one's heart giving consolation and new strength to carry on with a word of comfort and God's blessing.

Many times in my work when I was confronted with hungry stranded men, homeless and in trouble, both white and Indian, I would phone him for help and shelter. Often I would say he is not a Catholic, he is a Protestant, Father, and he would say: "What difference does that make? He is in trouble; send him down."

On my many trips to Oakalla Prison Farm where I really got to know him, he was deeply loved by those unfortunates. He gave them courage and spiritual help, even money to hire a lawyer to fight their cases and when they got out without friends or help, he gave them shelter and help and guidance.

On many occasions, he walked the last steps to the gallows with men I knew, giving them courage to pass over the border through the last gate into Eternity. Afterwards, when exhausted, sorrow-stricken, he would tell how the man had gone bravely to face his Master and make peace with his God. It was always a terrible ordeal for Father Carlyle, for he grew to love the men who turned to him for spiritual comfort in their last hours. Father never flinched but gave help and comfort until the soul had passed on into Eternity, poor, bewildered, troubled men.

We always knew that there was a haven of peace and consolation on earth and altar to pray to, to ask for courage to face this troubled world. Now, he has gone from us—dear, beloved, gentle Father.

—Maisie Armytage Moore in "Native Voice"

The New Indian Act

As outlined by Hon. Walter E. Harris, minister of citizenship and immigration, the new legislation designed to prepare reserve Indians for full citizenship, removes many of the barriers which have been largely instrumental in preventing the natives from occupying their rightful place in Canadian society.

The new act, which will go into effect on September 4, is the first drastic overhaul of Indian legislation in 70 years. Its chief and most beneficial feature is the placing of a great deal more responsibility on Indian bands for the running of their own affairs.

At the present time government agents are, in effect, rulers of the reserves. The Indians have practically no say regarding how and when band funds may be spent or how their property shall be disposed of. They are simply wards of the government and suffer from all the ills that paternalism breeds.

But Mr. Harris gives the assurance that all this is to be changed. Indians will in future have almost complete control over their own properties and their own affairs. He hopes the new act will bring them by progressive steps into a position of social, political and economic equality with other Canadians.

It is realized that many of the older reserve dwellers who have become so accustomed to having their lives regulated and governed are too set in their ways to learn how to fend for themselves or to accept new conditions. Chief hope of bringing about the changes necessary to enable Indians to accept the responsibilities of full citizenship lies in providing better educational facilities.

Indians when called on to work in harvest fields and mines during the war years demonstrated they have the ability to learn quickly and work well. If some of the older ones are listless and improvident and are content to depend on government bounty, the blame lies with the successive governments which have encouraged them to live in idleness and in some cases under shocking conditions. The new act, if administered with sympathy and tact, should prove the start of the long-promised new deal for Indians—(Winnipeg Tribune).

OBLATE MISSIONARY CONVENTION

LEBRET, Sask., July 13.—A general convention of the Oblate Missionaries of the three prairie provinces was held at Lebreton, July 11-13, under the chairmanship of Rev. Father Paul Piché, Provincial of the Manitoba Oblates.

Over 30 Indian school principals and missionaries to the Indians, coming from the three prairie provinces, heard lectures on topics dealing with missionary activities.

Rev. J. Champagne, O.M.I., Director of the Ottawa University Institute of Missions, gave a lecture on the "Indian Act"; Rev. Father J. Lessard, O.M.I., of St. Paul, Alta., spoke on the "Apostolic Schools for Missionaries"; Rev. Father J. de Bretagne, O.M.I., lectured on "Training for

Responsibility in Our Indian Schools"; Rev. Father P. Dumouchel, O.M.I., dealt with "Problems of Missionary Activities"; Rev. Father H. Légaré, O.M.I., a graduate from Louvain University, lectured on the "Initiation to the Sociological Research"; Rev. Father L. Laplante, O.M.I., reported on the "Activities of the Association of Mary Immaculate".

A similar convention is expected to be held next summer at the Lebreton Oblate Seminary.

Open House For Parents at Blue Quills



Ten little Indian boys and girls join to form part of a pageantry that takes us back to the days of their ancestors. Dancing to a beating rhythm of yesterday's war drums they circle in a continuous, endless motion that was characteristic of the Indian war dance. Performance took place during concert part of Education Week program at Blue Quills Indian School. —Photo by Drouin.

Education Week at Blue Quills I.S.

Open House, part of the Education Week program at Blue Quills Indian Residential School in May, gave opportunity to many hundreds of Indian parents to visit and see for themselves the wonderful progress their children have made under organized education. It also attracted many St. Paul residents who toured the School and saw many attractive displays, examples and proof of the versatility of the Indian and what he can accomplish.

Of special attraction were the paintings adorning the chapel, and from the dextrous hand of one of the school's pupils, 15-year-old Alec Janvier.

Purpose of Education Week

The purpose of Education Week was to emphasize the value of receiving a good and practical instruction. By inviting the parents, Indian Chiefs, Councillors, Missionaries, Indian Superintendent and his assistants, they would be more interested in the work of the school and would co-operate with the staff.

As Father Calvez said when speaking to the Indian parents in one of the classrooms: "The school begins the work of teaching but the parents must continue it at home. After you have seen and heard your children here today you, the parents, must try to be more worthy of them".

Our Indian boys and girls need an education so that they, too, may be able to face life bravely when they become adults and to take their place alongside of people of other nationalities in this country of which they were the first inhabitants.

In this respect, the teachers of Blue Quills and the students wish to publicly thank all those businesses who received them so cour-

teously and who took time to make the tours a success by explaining the various functions in detail. The school personnel is also very appreciative of the wide interest shown by the visiting public and the encouragement given to the pupils.

Banquet and Concert

Friday was set aside for parent entertainment with an open banquet at noon and a concert by the pupils in the afternoon. Guests at the head table were His Grace Bishop Baudoux, His Worship Mayor Wm. Conroy, of St. Paul; Mr. Wm. Taylor, Indian Supervisor and Mrs. Taylor; Miss Lillian Moody, nurse, and Mrs. Barclay, teacher, Saddle Lake; Mr. and Mrs. Albert Camire. Rev. Father Bernet-Rollande was host.

The concert immediately after the banquet was a talented display of Indian folklore and reflected the patience and efforts of the good nuns and priests who are devoting their lives to the Indian cause. Much credit is due them.

A noteworthy and remarkable act was the ten little Indian boys

and girls who relived the role of their ancestors in an Indian war dance. A comical dialogue by Charles Wood and Eric Cardinal was comparable to Bob Hope comedy. We believe they stole the show, especially Cardinal.

Rev. Fr. Jean Lessard, O.M.I., professor of Indian languages, appeared in full buck-skin costume as a Blackfoot chief. Edward Cardinal explained in Cree the significance of the beaded designs and different adornment on the costume.

An innovation in the school is the newly organized band under the direction of Rev. Father Lyonnais. They gave several good renditions.

At the close of the concert, W. K. Taylor and Sergeant McLeod, of the RCMP detachment, addressed the boys and girls. Sergeant McLeod outlined the rights and duties of each and every one with a word of caution and renewed the pledge of friendship between Indian and the famed RCMP of pioneer days. Said the sergeant: "At school when you do wrong, your teachers reprimand you; in life the responsibility falls on the police, but you have nothing to fear from him as long as you abide by the law. Actually he is your best friend."

Welcoming address was given by Sophie Cardinal, who also participated commendably in several other numbers.

—St. Paul Journal.

OIL IS INDICATED ON ALTA. RESERVE

Tests in an exploratory oil well on Stony Plain (Winterburn) Indian Reserve, 8½ miles west of Edmonton, has indicated the presence of oil in the D2 zone.

The well, Royalite-Stony Plain No. 2, reached this zone at 4,716 feet and will test the potentialities of the D2 before searching for the D3 horizon. The exploratory well is located about one mile east of Imperial Stony Plain No. 3, which has already struck oil and is awaiting a service rig for completion. Imperial Stony Plain No. 1 discovery well is 1½ miles west of the new potential strike.

The wells are backed by five Canadian independent operators and an individual who holds about 1,440 acres of lease spread on the Winterburn Reserve.

HON. PEARSON WELCOMED AT GARNIER SCHOOL

SPANISH, Ont. — The Honorable L. B. Pearson was welcomed at Garnier Residential School on April 24; this is Mr. Pearson's third visit to the school. In his brief address to the cheering and flag-waving boys and girls, Mr. Pearson encouraged the pupils "to play hard and work hard."

Spanish Sports

The Garnier School is well-known for its sporting activities especially in hockey, softball and basketball. Among its well known hockey stars are Clement Trudeau, Emile Hughes, Dominic Contin, Russell Jocko, Adam Roy and Arnold Nadjiwan.

TUBERCULOSIS SURVEY IN THE FAR NORTH

OTTAWA. — An X-ray party was sent along Canada's western Arctic coast this summer as part of the program to control tuberculosis among Indians and Eskimos.

The party left Aklavik late in July on the Fort Heane and visited Holman and Read Islands, Coppermine, Cambridge Bay and Bathurst Inlet. The medical group was headed by Dr. A. Laurent-Christensen, who has had long experience with the Eskimo people and speaks their language.

INDIAN FUND \$20 MILLION

OTTAWA. — Canada's Indian bands collectively have \$20,000,000 in the bank, drawing five percent interest.

This was disclosed in May by Citizenship Minister Harris at a meeting of the Indian committee of the Commons. He said the money had come from sale of surrendered lands, from royalties for oil and timber rights and the like.

Duncan Indian Captain Of Team As Vic All-Stars Score Historic Soccer Win

A Duncan Indian, Herman Henry, was captain of the team which made Dominion soccer history in Victoria last June.

The rare pleasure of witnessing the defeat of a touring English soccer eleven by a Canadian team was enjoyed by scores of district residents, who saw Fulham lose to Victoria All-Stars. The score was 1-0.

Indians Pleased

Cowichan Indians, represented by many carloads of spectators, had special reason for pride in the victory. There were two members of Duncan Native Sons, Herman Henry and Ken Williams, on the side.

Herman Henry, at back, and Ken William, left half, played consistently good defensive games. Both of them are long in the leg and use either foot equally well. Many times when the English players seemed to be working around for a ground shot a foot would suddenly appear and either break the pass or foil the attempt.

This happened time and time again. On many occasions the foot belonged to Henry or Williams, or to Jack Robbins or John Pickburn, two of the most effective resident Victoria defencemen.

In all there were three Indians on the team. The third was Nanaimo's Stanley Bob, a shorter man than either Henry or Williams, but a player who was on the ball as much as any other member of the team.

Indian Soccer Players Outstanding

The district should be proud of its young Indian soccer players. Duncan Native Sons captured the Victoria and District Football Association Championship for the season now ended.

On Thursday evening in Victoria, Herman Henry, son of Samuel Henry, Green Point, Cowichan Bay, captained the all-star team which made Canadian soccer history by beating Fulham, touring English eleven, 1-0. Ken Williams, member of a well-known Duncan Indian family, was also a member of the team.

Both men played an excellent game. It is not too much to say that the the Victoria all-stars might have been improved by the presence of one or more players of Duncan Native Sons on their forward line.

The fact that so few Victoria league games are played in Duncan is one reason why the soccer prowess of the young Indians of the district is not more widely known here. Their enthusiasm is unquestioned and stands out if for no other reason than that they have been so ready to undertake the round trip to Victoria in order to get good competitive play.

The present population of this part of the Island should be able to produce a good working league. Last year Chemainus and Youbou organized teams which played several games. This indicates interest in the game. Why then cannot a mid-Island league be organized to embrace teams from the various Cowichan centres? It would do much to build up popularity and to sustain the interest which, thanks to our young Indians, has been greatly stimulated by their commendable showing during the past season and in the historic exhibition game in Victoria recently.—Cowichan Leader, Duncan, B.C., June 14.

Victory Cheer

The cheer that went up when the whistle for time was blown was a well-earned tribute to a dogged all-stars' team.

MacKENZIE VICARIATE HAS OWN PLANE

Early in July, Father William Leising, O.M.I., flew a new plane that was given to the MacKenzie Vicariate by United States benefactors to the MacKenzie River missions.

He was accompanied on his flight to the North by Father G. Colas, O.M.I. Father Leising completed his flying course in 1947 and, now, has more than 600 hours of bush flying to his credit.

It is expected that the plane will be used to fly missionaries and also critically ill Indians to the hospitals in the Vicariate.

HONORARY CHIEF

LETHBRIDGE, Alta. — On the occasion of the official opening of St. Mary's River dam, the largest earth-filled dam in Canada, south-west of Lethbridge, the Honorable James Gardiner, Agricultural Minister, was made Honorary Chief of the Blood Indians by Head Chief Shot-Both-Sides.



Trapping in Northern Manitoba

One Hundred Years Of Apostleship At Maniwaki

On the occasion of the 100th anniversary of the arrival of the Oblate Fathers at Maniwaki, a regional Eucharistic Congress was held in that city on June 21-24. In the whole district of the Gatineau River, the Oblate missionaries were the pioneers. The Oblate Fathers have been in charge since 1842, of the Indian Reservation near the city; this reservation was obtained from the Canadian Government through the services of Bishop Guigues, O.M.I. From that point, the missionaries visited the Indians of La Barrière, Great Lake Victoria, Manawan, and even the natives who inhabit the shores of the St. Maurice River.

A special church for the Indian population was erected on the Reserve in 1917; it was enlarged in 1943; since 1939, the Oblate Fathers reside on the Reserve.

Recently the Indian Affairs Branch in the village of Maniwaki Reserve built a recreational centre which is the pride of the mission.

The mission is now staffed by Fathers L. P. Martel, J. Guinard, R. Tremblay and M. Champagne. Those fathers also attend the lumber camps and all the Indian reservations north of Maniwaki. Among them, the most noted missionary is Father J. Guinard, who has been a parish priest for the Maniwaki Indians for the last 50 years.

There are 700 Algonquins on the reserve; they are all Catholics. Their devotion to the Sacred Heart of Jesus, to the Holy Eucharist and to the Blessed Virgin is truly remarkable.

CHURCH BLESSED AT RED LAKE, ONTARIO

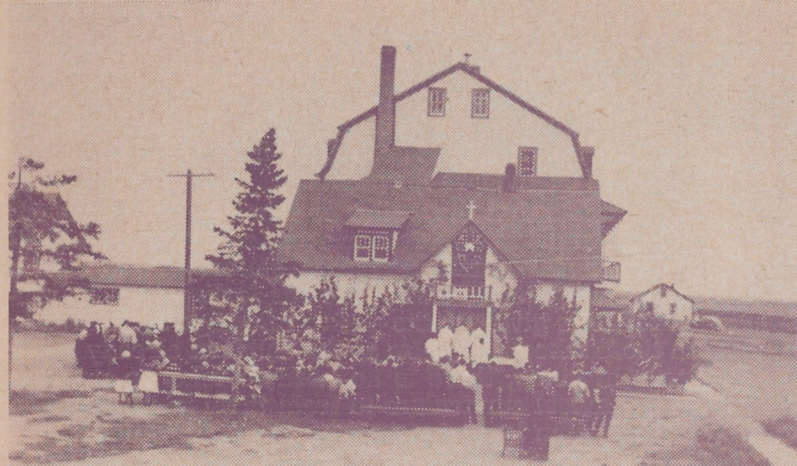
On Sunday, July 8, 1951, H. E. Mgr. George Cabana, Archbishop of St. Boniface, accompanied by several Oblate fathers and priests, blessed the new church at the Mission of Our Lady of the Assumption of Red Lake, Ont. A great number of Catholic Indians from Red Lake and vicinity were present at the ceremony. Stations of the Cross were blessed and placed in the new chapel; benediction of the Blessed Sacrament closed the event.

The missionary endeavor was begun at Red Lake in 1943; the church was built in 1949. Eighteen Indian children from the vicinity attend McIntosh Indian school. Of these, twelve were confirmed at McIntosh in May, 1951.

The Indian population of the Red Lake district is composed of members of Lac Seul, of Wabasing, Grassy Narrows, Pekangikum, Sandy Lake bands, a few come from Norway House, York Factory and Little Grand Rapids.

The new church has a seating capacity of 80. It is located on the lakeshore opposite the town of Red Lake, in the very heart of the Indian village. Father I. Benoit, O.M.I., of Lac Seul, Ont., is the missionary in charge at Red Lake Indian Mission.

HOBBEMA SCHOOL PROGRESS REPORTED



Gathering of the Missionary Association of M.I. and open-air Mass at Hobbema, Alta., August 15.



The 1951 graduates of Hobbema (Alta.) Indian School, with Rev. G. M. Latour, O.M.I., Principal.

Education Week

During the latter part of April, Education Week was held at the Hobbema Indian School. Lectures were given every day on different topics. On April 23, the pupils' parents and other members of the neighboring reserve, including Chiefs Minde and Crane, were welcomed to visit the school; Reverend Father Fournier, Provincial of the Oblates, and 16 of the missionaries attended the closing day of Education Week. A banquet was served by the home economics class; this was followed by a program at which Mr. H. N. Woodsworth, Agency Superintendent, and Rev. G. M. Latour, Principal of the School, addressed the gathering.

Father Principal's feast day was celebrated on the 23rd. Eight students from Red Deer and St. Joseph Convents contributed to the special program presented in honor of the Principal.

Our Lady's Visit

On May 2, the pilgrim statue of Our Lady of the Cape was received with honor at the school. A great number of people, along with the school children, took turns in reciting the Rosary until 1:30 a.m., Ascension Day, when a high solemn Mass was sung by Father Plaisance.

It is expected that, in August, 1954, there will be a national celebration in honor of Our Lady at Cap-de-la-Madeleine, P.Q. It is hoped that there will be a special train for Catholic Indian delegates from all reservations and Indian schools in Canada, which will start from Vancouver, B.C., and will take the pilgrims to the National Shrine, near Three Rivers, P.Q. The trip is expected to take about three days.

Radio Broadcasts

Fifteen girls from our school went to Edmonton on May 12 in

order to present a Cree program over CHFA. While in Edmonton, they were the guests of St. Joachim's parish.

First Communion Day

May 13th—Forty-nine children received Holy Communion for the first time. Twenty-three girls dressed in spotless white and 26 boys in navy blue suits, wearing the traditional brassard approached the holy rail during Father G. M. Latour's Mass. All present could not help remembering the happiest day of their life; to the children's thanksgiving, they added their own. After Mass the first communicants partook of the banquet prepared in their honor.

Coronation of Our Lady

The last day of May, we had a procession in honor of our Heavenly Mother whom we crowned with roses interwoven with prayers and good deeds. Rev. Father Principal gave us a very practical talk on the importance of faithfulness to our Queen.

M.A.M.I.

June 22nd—The farewell ceremony, under the direction of the M.A.M.I., was a real success. The appropriate talk given by Rev. Father Principal together with our good resolutions will certainly help us spend good holidays.

Display of Exhibits

June 24—A display of all exhibits made during the year—over 200 pieces—obtained encouraging comments from the numerous visitors. This manual work will be exhibited in Calgary and Edmonton.

Sports

This year, the Hobbema Indian Reserve organized two senior baseball teams. The northern team was sponsored by the Fathers of the school. The bingo, organized by the boys, netted \$150, with which they bought 12 complete baseball outfits. The Northern Hobbema team is ex-

pected to have a successful season. They are coached by Father Allard, O.M.I., assisted by Mr. Joe Mackinaw. The captain is Ross Littlechild and the manager is Lawrence Mackinaw.

The midget team of the school has entered the Northern Alberta Baseball Association.

BABINE NEWS

Several Eucharistic Congresses have been celebrated this summer throughout the Apostolic Vicariate of Prince Rupert.

Babine had its turn on Sunday, July 8. His Excellency Bishop A. Jordan presided at all the ceremonies. He spoke several times, urging the Babine people to practice their holy faith and to keep the sacred laws of marriage, and to curtail their excesses of drinking.

Father N. Racette, O.M.I., from Terrace, B.C., was also present. He preached on the Scapular of Our Lady of Mount Carmel.

The day began with First Communion for 14 happy little children. Then the Blessed Sacrament was exposed in our beautiful mission church and adored all day long. At 4 p.m., the Holy Eucharist was carried in procession around the village, with benediction at the outdoor altar near the house of Chief Dominic West.

At night we all went to the cemetery to remember the departed souls in prayer, whilst the Bishop sprinkled all the graves with Holy Water.

On Monday, Bishop Jordan administered the Sacrament of Confirmation to 16 children; after which he bade farewell to the 350 Babine people who attended this Eucharistic Congress.

O. De Keyzer, O.M.I., missionary in charge.

CROWFOOT NEWS

Year Book

The 'Crowfoot Golden Feather', a 36-page mimeographed year book, made its appearance at the end of June. It is well edited and it boasts original illustrations made by the school pupils.

The year book is presented by the Rev. Father Charron, O.M.I., principal of the school, who says in the preface that "Golden Feather succeeds the Oka Napi and the Crowfoot Arrows", former publications of the school.

In the annual, Superintendent W. P. Pugh expresses his best wishes to the staff of the school; then, the annual goes on depicting, in verse and in prose, the activities of the school, giving special attention to the sporting, class room, social and religious activities of the institution during the year 1950-51.

It narrates, for instance, the visit of Our Lady of the Cape on May 6 and it describes how the faithful Indians crowded around the pilgrim statue, recited the Rosary day and night in honor of Our Lady; it tells of the very interesting Christmas concert which was presented last year, at which the main item on the program was a splendid presentation of "Snow White and the Seven Dwarfs"; it describes how a dancing class was conducted through the year — first, for the girls alone and, then, for both boys and girls as soon as the former had overcome their bashfulness; it tells of the physical training and gymnastic classes, including a very interesting game called Passbole, which is well adapted for smaller halls or ones with low ceilings; rugby and boxing are also favorite sports at Cluny.

NUMEROUS LEBRET PUPILS ATTEND SUMMER COURSES

LEBRET, Sask. — The Misses Gracie Lavallée and Ella Cyr, both high school students at Lebre, are attending summer courses in drama and singing in Saskatoon during July and part of August. Miss Lavallée had won the CKCK \$100.00 drama scholarship, which entitled her to follow this course

At Banff

Arnold Stemchild and Charles Bellegarde attended the Cadet Instructor Course at Banff, Alberta; Arthur Obey took his second year Instructor Course at Dundurn; Thomas Okimow and Percy Mandy also follow their second year's mechanics course at Dundurn, while Thomas Desnomie, Henry Bellegarde, Ernest Scott and Cliff Goodwill took up wireless training at the Dundurn Cadet Summer Camp

Baseball Winners

The Lebre Indians won third money at the Fort Qu'Appelle baseball tournament.

On July 12, they won a game over Melfort — last year's Saskatchewan champions and also this year's Fort Qu'Appelle tournament winners. This game was played at Grenfell, Sask., and was broadcast over CKCK.

STURGEON LANDING ENDS SUCCESSFUL YEAR

On May 16, a special tribute was paid to Father Giard, O.M.I., principal of the school, on the occasion of the 12th anniversary of his ordination to the priesthood. The pupils expressed their gratitude to their principal in a concert at which the boys presented a gift and expressed their good wishes, while the girls performed a drill and, then, every one joined in a festive song. On this occasion, a holiday was granted at the close of which a picture show was presented. On May 28, another entertainment was organized by the Sturgeon Landing school hockey players to express their thanks for the wonderful trip the principal had made possible for them during the winter season.

At the end of May, an exhibit was shown at the school of all the work done by the pupils: sewing, cooking, knitting, beadwork, fretwork and classroom exhibits. A lovely patchwork quilt attracted everyone's notice while the beadwork articles were very beautiful indeed. Thanks were expressed to the Reverend Mother Superior for her zeal in preparing this wonderful exhibition. During the afternoon, the cooking exhibits were taken to the dining room to be shared by the princi-

pal, Father Thiboutot, and the school graduates.

In the evening of the same day, 24 girls received proficiency badges in home economics. Misses V. Sinclair, E. Bighetty, T. Merasty and J. Bird were presented with graduation brooches.

TWO VISITS TO DUNCAN, B.C.

April 22 and April 29, 1951

I really had not time to go, but it simply just could not be missed, I mean the Indian Drama Festival, put on at the Odeon Theatre, Duncan, by the senior pupils of Kuper Island, the Tekakwitha Girls' Club of Duncan and the CYO of Saanich. I was there all right, but everyone who was anyone, was there before me. There was the Bishop of Victoria, the Most Reverend J. M. Hill, D.D., LL.D. and the Chaplain General of all the armed forces of Canada (R.C., of course). There was the Mayor of Duncan, and . . . don't say a word, the Superintendent of the Cowichan Indian Agency . . . and on a Sunday night, too. The theatre was crowded with the parents and relatives of the children, sprinkled with whites here and there . . . this was an all-Indian show.

"Cinderella" (Kuper Island) was magnificent and they caught the trophy, but it was the "Picnic of the Teddy Bears", Kuper Island, again, that brought the house down. "Anything for Little Mother" (Saanich CYO) had a lot in it. I liked Charlie Tom, but then I've always liked him. The "Tekakwithas" of Duncan put on a good show. Tootsie (Marie Alphonse) was captivating.

The Bishop gave a beautiful talk at the end. So I heard; I was not there, because I had to run for the boat, but this is what the "Daily Colonist" of Victoria (April 24) said that his Excellency said:

"In his address at the conclusion of the festival, Bishop Hill said the festivals are produced to demonstrate the effectiveness of the combination of education and church guidance in the development of Indian children. He said the results of the festivals themselves were the best example of the good being done to fully develop the children's talents."

All that happened on Sunday evening, April 22.

On the following Sunday, the 29th, there was a Catechism contest, also at Duncan, but this time

EDUCATION FOR NORTHERN INDIANS

In a letter to the editor of the Winnipeg Tribune dated April 9, 1951, a Tribune reader takes exception to the present curriculum of study for the Northern Indians; he states that they should have a course of study particularly suitable to them and he affirms that they should have a good grounding in the three R's, and also that courses in home economics and carpentry should be given to the pupils.

It is regrettable that the writer of this letter is not aware that all this is actually in existence in every single Indian boarding school in Canada's north. As for the statement that classes in Cree should be given to them, it is our feeling that, as religious instruction is given in the native language as well as in English in those schools and also as the children already speak the language at home, there is no need to take up precious time from the school curriculum to train them in reading and writing of their own language.

The primary purpose of the Indian school or, as they should really be called, schools for Indians, is precisely to give to the pupils an education and the instruction which will fit them in our pattern of civilization.

This pattern is based on solid religious and moral convictions which are at the basis of true civilization.

The school curriculum is being improved from year to year in order to be adapted to the ever-changing needs of the pupils. The study of the English language is particularly stressed since it is the only medium through which the Indian will be able to take his place among the white people. Practical training in home economics for the girls, in carpentry and other trades for the boys, have been initiated a great number of years ago and the results are most encouraging.

We believe that the time has come when the general public should be informed of the great efforts made in educating the Indian across Canada, especially those who live in the north country. The Catholic Church has always made great sacrifices and has worked unceasingly towards the education of the natives throughout Canada since the days when the first missionaries landed on the shores of the St. Lawrence in the 16th century.

The vast amount of work done already by the Church and Government schools in every province and territory of Canada is undeniable proof that education for Indians, far from being neglected, is well looked after by those who are responsible for it. Further advances in education and moral training and instruction of Indian pupils across Canada are foreseen in the immediate future.

in the Parish Hall. Kuper Island was there and the Saanich Schools and St. Catherine's, of course, and numbers of friends and relatives of the children. Needless to say, the Sisters were in evidence; everything is to be laid at their door. There was the odd priest or so and Father L. LeClair, S.M.M., who was the organizer of both shows.

Everything was "viva voce". The trouble was that everyone knew everything so perfectly that it was very difficult for the judges to make a just award. However, in the end, it was all to the girls, which I think was a bit of a shame, seeing that the boys knew their work very well indeed, but of course were more nervous. Mary Ellen Joseph, of Duncan, won the senior trophy; the second prize went to Frances Elliot, of Saanich.

The juniors were little folks who had just made their first Communion. Everyone beamed when Josette Antone, of Kuper Island, ran off with the goods.

Josette is such a "live wire" and has such a winning smile. The consolation prize went to Elizabeth Alphonse, of Duncan.

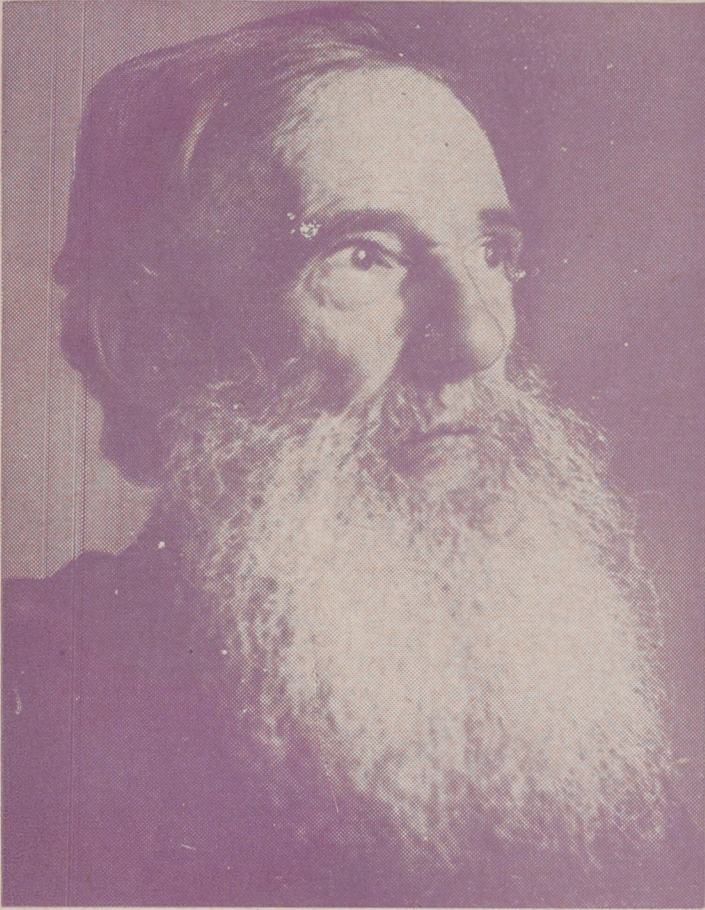
I don't think that I have ever been at a contest of this sort which was so full of "vim" and, at the same time, of amusement. There was not a dull moment from start to finish, but then it was all-Indian and it takes the "whites" to be dull. . . .

ATTEND MELVILLE FAIR

MELVILLE, Sask.—The annual Indian show was held at Melville, July 12 and 13. It was organized by John Keewatin, Joe Starr and Harry Stonechild. Numerous Indians attended, dressed in their tribal regalia, their decorated tents and displays of handicrafts.

Several shows, including ceremonial dances, were staged during the Melville fair. Bead handicrafts and leather work, which were on display, were sold as souvenirs.

Men Of The North



The Priest . . . Father Gauthier, of Bloodvein River.



The Indian Chief . . . John Henry Ross, of Gods Lake band.

WINNIPEG, Man.—The Winnipeg Free Press carried on July 13, 1951, an interesting story by Cory Kilvert, entitled Men of the North, of special interest to our readers. We quote the following Kilvert story dealing with the Bloodvein Indian Reserves and Berens River:

At Bloodvein River Indian reserve landing a plane in the narrow rock-strewn channel near the mouth was akin to threading a needle.

We were greeted at the dock by the usual crowd of curious Indians and the priest and lay brother of the Catholic mission.

Father Gauthier, who looks after the spiritual welfare of the Bloodvein Indians, was an impressive figure in his black robe, tweed cap, steel-rimmed spectacles and grey beard.

The 68-year-old priest has been working with Indians in the north country since 1913.

Translated Bible

To keep his mind active, in odd moments of spare time he translates the Bible from Latin to French. At this writing he is on his third time through the good book. "I find all the answers to everything right there," he says.

Brother Leech, a cheerful, hard working Londoner, who has been in the north since 1918, is the jack of all trades around the mission. He showered us with hospitality including the opening of a large tinned cooked ham for supper and

provision of fresh white sheets for our beds at night.

One of the party jokingly mentioned he would like a soft drink. The rest of us joshed him for even mentioning such an unobtainable luxury at an isolated spot like Bloodvein River. Five minutes later Brother Leech appeared with his pockets crammed with bottles of the "unobtainable" beverage.

The brother cooks, teaches school and acts as doctor and dentist to the Indians in the district as well as being justice of the peace.

One story tells of how one cold winter night two Indians from Snake Island in Lake Winnipeg, 15 miles away, arrived on the mission doorstep with the tale of a woman badly bitten by a dog. Although it was late the brother set out by Bombardier (the half-track snow vehicles that are the automobiles of the north) to attend to the patient.

At seven o'clock next morning Brother Leech was cheerfully making breakfast having just arrived a few minutes before after his 30-mile round trip of mercy.

On at least one other occasion the brother successfully performed an operation after getting instruction from a doctor in Lac du Bonnet over the two-way radio.

To add to his troubles this spring in his small Indian school there were 57 cases of measles.

Although there were four of us in the group, the brother refused to accept payment for the food and lodging so hospitably provided.

Next main stop on our tour was Berens River, one of the "big towns" of the circuit. Clustered in an island dotted harbor on the lake shore, the settlement made a striking picture from the air as we came in for a landing.

At this picturesque spot there are three missions, two trading posts, a large lodge, two fishing

stations, forestry log buildings, a registered trapline officer's house, a 16-bed hospital and numerous other buildings.

First job on arrival was to take a trip around the point by freight canoe and outboard motor (kicker as they are called in the north) to the Catholic mission to make arrangements for the showing of our movie program in a large hall in the hospital.

We found Father Paradis in the carpentry shop dressed in coveralls and hard at work. The tall, handsome priest was making cupboards and doing an expert job of it. He has been three years at Berens River and, among other things, operates the movie theatre for weekly shows.

Photos and text, courtesy Winnipeg Free Press.

As we go to press, somewhat belatedly this month, owing to unavoidable circumstances, we beg our correspondents to send in to us October copy and pictures at the earliest date.

With our apologies for our delay in publishing this AUGUST-SEPTEMBER issue. But "primo vivere" is our rule!

Our fall statements will be sent as soon as the situation becomes normal. Thank you for your co-operation.

Globe-Girdling War Canoe Rests In Honor At Victoria

VICTORIA, B.C., June 16—An historic Indian war canoe that has sailed around the world, now rests in Thunderbird Park here, sheltered by a long roof standing on four thick logs.

The "Tillikum" — Indian for "friend" — was carved out of a solid 36-foot red cedar log, and was more than a half century old when she sailed from here one morning in May, 1901, bound round the globe.

The canoe returned in 1930, having spent some 25 years in gentle decay on the banks of the old Thames in England. Here the old craft will remain until time and elements have disintegrated her timbers.

Her story is tersely told in an inscription on one of the posts: "Tillikum". This dugout canoe, under command of Capt. J. C. Voss, F.R.G.S., with only one seaman, sailed 40,000 miles around the world."

The adventure began in 1901 when Norman Luxton, a young journalist, met John Voss, master mariner, at Victoria. Here they discussed the recently-completed voyage of Captain Joshua Slocum who sailed the "Spray" around the globe. Luxton told Voss he had been offered \$5,000 for the true narrative of a similar voyage in a smaller vessel.

Voss, a small man, was adventurous in the grand tradition and eagerly accepted partnership in the venture. They bought the canoe from an Indian, refitted and strengthened her, built a tiny cabin and stepped three masts, hung 230 feet of sail. Then they put on provisions and on May 27, 1901, sailed out to girdle the globe.

Luxton never completed the trip. At Fiji he hopped a steamer for a visit to Sydney, Australia, where a fortune-teller told him to abandon the venture if he wanted to get home alive. When the Tillikum arrived at Sydney, Luxton sold out his share to Voss, and the latter signed a new hand and continued the voyage.

Storms and windless calms at sea, law suits and trouble ashore, a succession of hired hands, all followed in the wake of the Tillikum. Finally Voss sailed his big canoe into the Thames on September 4, 1904.

He was acclaimed by the public and for a time the little skipper was a social lion. At last he returned to sea and 1913 found him at Yokohama building a small ship for another long journey. When his ship was completed Voss sailed out alone across the Pacific.

Somewhere on that voyage he "slipped his tether" and was never seen or heard of again.

Only the war canoe, freshly painted but with her masts gone, remains as a mute reminder of a high adventure.

RAPID STRIDES IN AGRICULTURE ON MAN. RESERVES

WINNIPEG, Man. — The spring record for 1951 released by Regional Director J. S. Davis, revealed a substantial spread in acreage of lands which were broken and put under cultivation this year.

The Portage la Prairie Agency shows a total of 15,401 acres under cultivation (summerfallow, 3,048; wheat, 4,109; oats, 4,089; barley, 3,596); Fisher River Agency, 3,301 acres under cultivation; Dauphin Agency, 1,027; Clandeboyne, 155; The Pas, 75; Norway House, 70; Nelson River, 15.

On The Pas community farm, 300 acres have been broken and will be ready for cultivation in 1952; the Valley River farm has 16 acres in potatoes and Swan Lake farm has 160 acres broken for 1952.

The 1951 total acreage is 20,045, which indicates an increase of 4,722 over 1948.

INDIANS WRITE TO THANK EXTENSION

It is my privilege to extend in the name of all the Indians of our Mission, our heartfelt gratitude for the generous donations which you obtained for the erection of our new church.

Father Landry has told us that through a few good friends of Extension, he has received a substantial gift which has helped him to go on with the finishing of the new church.

No need to say that although we are Indians, we appreciate the generosity of our white brothers in regard to the help they have given us in building this fine new church.

We celebrated Christmas in the new church and we were so happy and rest assured that we did not forget in our prayers, your good self and all the kind donors who have responded so generously to Father Landry's appeal.

We wish to express by these few words, our sincere gratefulness which you will kindly extend to the various donors

Gratefully and respectfully yours,

The Indians of Island Falls.
Per Philip Bear, Sr.

The Best Blood In America

In a story written by Merton Silverman, in a recent issue of the Saturday Evening Post, the author tells of a Western Pacific Railway car which is a roving railroad blood bank sponsored jointly by the W.P. and the Red Cross.

The car has travelled across California, Nevada, Utah and other midwestern states. Among the blood donors was a Navajo who thought his blood was no good. Here is his story as told by Merton Silverman:



"Another was a tall, taciturn Navajo Indian who had been brought from his reservation to work on a Nevada construction job, and who had come to give his blood only because his foreman had talked him into it. In dull monosyllables he answered the routine questions put by the Red Cross workers. He was passed by the examining doctor. Then he rose and headed for the door.

"Okay," he said. 'I go home now.'

"Hey!" countered a nurse. 'You can't go home yet! You haven't given your blood!'

"The Navajo grimly shook his head. 'You don't want my blood. I'm Navajo Indian. Indian blood is no good.'

"Well, for goodness sakes!" said the nurse. 'Where did you ever get that silly idea? Why, Indian blood is wonderful. It's the best blood in America. Indians have more Type O blood than anybody else.'

"For some unaccountable reason, it has been noted recently, a remarkably high proportion of America Indians have Type O—the so-called 'universal-donor' type—which can be used safely for transfusion into practically anybody. The Navajo, however, was not concerned with such details.

"You sure?" he asked. 'Best blood in America?'

"It certainly is."

"A large grin broke over his face. 'Hah!' he thundered. 'Swell. Okay, you take my blood now. And tomorrow I bring helluva lot of friends. Indian friends. Best damn blood in America!'

"On the following day, some 40 Navajos marched in and proudly joined the list of donors."

In our October issue we will publish the news items received recently, including reports on the activities of the Missionary Association of M.I.

Copy for October issue should be sent in before October 1st. Thank you.

CLUES OF INDIAN LIFE FOUND AT LOCKPORT

WINNIPEG, Man.—An archaeological party, under the direction of Dr. MacNeish, discovered the remains of the "Larter" Indians who are reported to have settled along the banks of the Red River three or four thousand years ago. A strata of earth with over-layers of clay from the Red River floods show four distinct cultures. The latest, which probably come up to the year 1600, was tentatively identified as Cree. People, who left their remains in the second layers, may have been ancestors of the Assiniboine.

Bones from huge buffaloes, with horn spears twice as great as the present day animals, were found at both excavation sites. These animals are known to have become extinct 700 years ago. "The Larter people," said Dr. MacNeish, "are probably the first to have inhabited this area of Lake Agassiz, which once covered a great part of Manitoba residential districts".